

Liberation

LIBERATION
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Edited by William Dudley Pelley

The Time has come to shake the Souls of Men and Fire their Minds to Thinking and Acting!

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"The Babe Returns as the Conqueror!"

THE DESERT night's sky was a dome of glassed cyanite. The stars seemed to hang on invisible cords, sharp fiery knots of liquid incandescence. The wind across the sands was cold.

The desert resembled the whole heathen world. It waited in darkness! Atlantis, Egypt, Parthia, Babylon, had waxed and waned. Pompey the Roman, ruled in Jerusalem through his satrap, Herod.

Journeying across the chilly sands were three patriarchs on camels. They came to a halting-place this night and their camels squatted with many gruntings.

Along toward eleven o'clock when they had made their tents, one called sharply to his brethren.

"Come hither!" he cried. "Something is happening in the southeastern heavens!"

They stood beside their tents and beasts, their faces paled, their eyes holding awe. Up near the Constellation of the Manger for



the past two months, three stars known as The Magi had been moving up closer on the left.

On the right was the constellation of Taurus, the Ox.

Lower down was the constellation of the Ass.

But in the center of the Manger group itself, something was happening which would not occur again for 25,822 and six-tenths years.

Mars, Jupiter, and a Third Unknown Star were coming into a wondrous alignment.

The three desert travelers were schooled in the lore of the sacrosanct heavens. They looked at the marvel and one spoke hoarsely.

"The time has come upon us again," he whispered. "Somewhere tonight, The Great Christos is being earthly born anew!"

Because this ancient Atlantean fact was known to them, the world has since called them wise-men—*the Wise-Men*.

"Let us search and discover where," they suggested among themselves. "Again it is the Event of the Ages!"

THHEY came to a place where a woman nursed an infant.

The nearby inn was reported to be filled. She had her delivery on straw in the stable. Thus was the Great Prophecy of the Skies fulfilled, the majestic alignment with celestial astronomy, without which no false Christ can come preaching . . .

But the earth was a wilderness, landlocked with terror. Men paid tribute to Cæsar. Scribes and Pharisees flourished by buying mandamuses of Herod The Great. Artisans and laborers accepted a respite from massacre and plunder afforded by retirement of the Roman centurions.

Might ruled everywhere.

It was the Year One of a New Dispensation, but only the Wise Men knew—men who understood the alignments of the heavenly bodies. None else cared.

The first Christmas of the new cycle had arrived on the world. Thirty Christmases thence men would be shouting: "Away with this Babe! He attacks Business! He seeks to tip over Existing Institutions!"

Tonight there was only the conjunction of Mars and Jupiter in the center of the astronomical Manger—that presently passed.

Nineteen hundred years would pass, and world-humanity would know no more of that Babe than the rioters in the nearby inn, who lowered the windows with a curse, that the strangling cries of a New Infant should not bother them when they fell into bilious slumber . . .

THE nineteen hundred years have gone, and again it is the Year One of a New Dispensation. But again there are only rioters in the inns of the world, lowering their windows to shut out the cries of hapless infants in the night.

Again the world is a wilderness, landlocked by terror.

Again men pay tribute to Cæsar, hanging the Sign of a Carrion Bird in their shops in the bazaars to acclaim that they have done so.

Again Might rules everywhere.

But this time, when the Thirty Years have passed, men shall no longer scream: "Away with Him! He disturbs Business! He seeks to tip over Existing Institutions!"

This time the lashing of the money-changers from the Temple shall not be held in a Jerusalem court-yard.

What transpired once in the Holy City was but the pattern for that which would know World Homage. The Pattern shall have been forgotten in the majestic weaving of the Tapestry of World-Wide Reality!

THREE are today Wise Men who know these things, who observe the stars and see their alignments; they know that "the Monument unto the Lord in the Land of Egypt" cannot foretell falsely.

The Babe returns the Conqueror, but they seek for Him now in the hovels of the lowly, not out of palaces, not out of lecheries clad in rich vestments.

It is probably the last Christmas before The Great Speaking. The Wise Men know it and take counsel together. But the ribald merely gibe at them—as trance-vision mystics and seers of bugaboos.

No matter!

The Saga of the Star is the Saga of Eternity. It has happened once. It will happen again.

It is not a Christmas of rejoicing this year—not yet. It is a Christmas of palpitating waiting!

There is a hush throughout the whole earth, like the hush that night on the chilly desert when the Third Wise Man cried: "Come out and see the strange thing happening high above our heads!"

Truly a Strange Thing is happening "high above men's heads" at the present moment. But those to know deliverance are glancing downward—at worn shoes and discarded placards of Blue Eagles beginning to litter the sidewalks.

The Babe grew once in strength and stature. He will grow again.

BUT IT IS not ours to seek Him here or there, who ever resides within our hearts. It is enough that we be ready! In the hearts of patriots is he growing, rich and resplendent in a new armor—the armor of righteousness which sees a goodly deed to be done and goeth forth to do it.

Ever was our Elder Brother a Man of Action. He spoke and it was done. Priests and money-changers were confounded. When they did offense He called their offense by the right name. And for so doing did they nail Him to a cross and crucify His body.

Down eternity ring his words, "Father, forgive them, for they know not what they do!" Our Lord did not rail at fate. Resigned He was to the pattern of His mortality. All things come in due course of event. What was real then is doubly real now. God shall not decree other than flawless justice, and in the time appointed in the perfect season of unravelling circumstance.

Deep within the heart of all things the patriot knows his time has come. The crucifiers of Christ have had their time. Love again shall come to dwell with man—Love and Righteousness intertwined, for one is not real without the other.

With a strong valiance the patriot's head is bowed, knowing intimately the miseries of injustice. But only for his reverence. Once more the Christ which drove the money-changers out of the Temple with a lash of cords, shall come to dwell with men. As Conqueror He Shall Come!

Who was the Mystery Man in Independence Hall?



ADICALS sneer at the suggestion that things spiritual were in any way concerned with the founding of this nation, or that the United States of America can possibly have any spiritual significance.

Little do they realize how foredoomed to failure their efforts ultimately are, to disrupt and desecrate this nation. True, this failure may not be demonstrated until America's Christian manhood has been put to the test

of preserving, or restoring, what the forefathers bequeathed them as a social heritage. But the instigating of the United States to begin with was too vitally tied up with what the worldly-minded would call Mysticism, for it to perish at the hands of Anti-Christ merely because the rank and file of the American people have not yet aroused to a grasp of the menace with which the country is confronted.

This Christmas issue of LIBERATION could not be better used than to call the attention of its patriotic readers to some strange episodes which occurred in the infancy of the Republic, which few historical text-books have the courage to mention.

Mysticism and "Inner Plane Guidance" affected the founding of this country to an astounding degree. For instance, consider our Flag itself . .

IN HIS admirable little treatise, *Our Flag*, Robert Allen Campbell gives the details of a most important episode in America's history—the designing of the Colonial flag of 1775. The account involves a mysterious man, concerning whom no information is available other than that he was on familiar terms with both General George Washington and Benjamin Franklin. The following description of this man is taken from Campbell's treatise—

"Little seems to be known concerning this old gentleman; and in the materials from which this account is taken, his name is not once mentioned. He is uniformly referred to as the Professor. He was evidently far beyond his three-score years and ten, and he often referred to historical events of more than a century previous as if he had been a living eye-witness of their occurrence. Still, he was erect, vigorous, and healthy—hale, active, and clear-minded—as strong and energetic in every way as though in the prime of life. He was tall, of fine figure, perfectly easy, and very dignified in his manner, being at once courteous, gracious, and commanding. He was, for those times and considering the customs of the colonists, very peculiar in his methods of living, for he ate no flesh, fowl, or fish, he never used for food any green thing, any roots of anything unripe; he drank no liquor, wine, or ale, but confined his diet to cereals and their

products, fruits that were ripened on the stem in the sun, nuts, mild tea, and the sweets of honey, sugar, or molasses.

"He was well-educated, highly cultivated, of extensive as well as varied information, and very studious. He spent considerable of his time in the patient and persistent perusal of a number of very rare old books and ancient manuscripts. It is not known whether he was deciphering, translating or rewriting them. These books and manuscripts, together with his own writings, were never shown to anyone. He did not even mention them in his conversation with the family except in a very casual way, and he always locked them up carefully in a large, old-fashioned, cube-shaped, iron-bound, heavy oak chest.

"By something more than a brief coincidence, the committee appointed by the Colonial Congress to design a flag, accepted an invitation to be guests while in Cambridge of the same family with whom the Professor was staying. It was here that General George Washington joined them for the purpose of deciding upon a fitting emblem. *By the signs which passed between them, it was evident that both General Washington and Doctor Franklin 'recognized' the Professor and by unanimous approval he was invited to become an active member of the committee!'*

DURING the proceedings which followed, the Professor was treated with the utmost respect and all of his suggestions immediately acted upon. He submitted a pattern which he considered symbolically appropriate for the new flag and this was unhesitatingly accepted by the other six members of the committee, who voted that the arrangement suggested by the Professor be forthwith adopted.

After the episode of the flag, the Professor quietly vanished and nothing further is known concerning him!

Did General Washington and Doctor Franklin recognize the Professor as an emissary of the Mystery Schools which have for so long controlled the destinies of this planet?

Benjamin Franklin was a Philosopher and a Freemason. He and the Marquis de Lafayette—also a man of mystery—constitute two of the most important links in the chain of circumstance that culminated in the establishment of the original thirteen colonies as a free and independent nation. Doctor Franklin's philosophic and spiritual attainments are well attested in *Poor Richard's Almanac*, published by him for many years under the name of Richard Saunders. His interest in the cause of Freemasonry is also shown by his re-publication of *Henderson's Constitution of Freemasonry*, a rare and much disputed work on that subject.

THE CONTINENTAL Congress at Philadelphia, so far as the records go, had nothing to do with the destinies of the original flag. The flag unfurled at Cambridge, Mass.,

in 1775 symbolized the union of the colonies; it was called the Grand Union Flag and its design was as follows:

In the blue field in the upper left-hand corner was the white diagonal cross of St. Andrew. Imposed on this was the Red Cross, which was given the name of St. George. These two crosses represented the Unity of Universal Spirit in man, and the unification of the forces of Light, Life, Love, and Liberty in the races of men. The thirteen stripes, seven of red and six of white, alternating in the flag represented the thirteen colonies, with the white representing purity of spirit and the red representing courage and strength.

Such was the first symbol of Spiritual Unity which characterized the beginnings of this nation, and undoubtedly the mysterious Professor was responsible for the design.

This flag was used for some time, but owing to its similarity of design with the British Flag, which supposedly symbolized the unity of England and Scotland, considerable controversy arose over it, and its real spiritual significance was lost sight of. In order to overcome this objection, in 1776 it was decided to design another flag which would follow the spirit of the original design, and the spiritual significance of the inverted triangle over the upright triangle—generally known as St. Andrew's Cross—was to be preserved by using a six-pointed star, placed in irregular fashion on a blue background in the form of a new constellation.

When General Johnson and Doctor Franklin visited Mrs. Elizabeth Ross, otherwise known as Betsy Ross, to get her cooperation in making the flag, the five-pointed star appealed to her as being more beautiful than the six-pointed star. Out of deference to her sense of beauty, the five-pointed stars were used, and thirteen of them were placed in a circle on a blue field with the standard seven red and six white stripes completing the flag.

This sample flag was made just before the Declaration of Independence, although the resolution endorsing it was not passed by the Continental Congress until July 14th, 1777. The six-pointed star, now so extensively employed in Jewish symbolisms until it has almost become identified with Jewry, originally symbolized the possession of spiritual or intuitional knowledge and power. *The five-pointed star represented the promise of spiritual power to come!*

THE INFLUENCE of the Mysteries was also shown in a very definite manner at the time of the Proclamation of the Declaration of Independence, though the materialistic historian has been unwilling to accept the truth. We shall reveal here the long hidden facts, though they are of record in authoritative publications . . .

On June 7, 1776, Richard Henry Lee, a delegate from Virginia, offered in Congress the first resolution declaring that the United Colonies were, and of right ought to be, free and independent States.

Remember the rebellion had already been in effect since the Battle of Concord, April 19, 1775. Soon after Mr. Lee introduced his resolution he was taken sick and returned to his home in Virginia, whereupon on June 11th, 1776, Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert Livingston were appointed as a committee to prepare a formal Declaration of Independence.

On the first day of July the committee made its report to Congress. On the second of July Lee's resolution was

adopted in its original words. During the third of July the formal Declaration was reported by the committee and debated with great spirit. The discussion was resumed on the fourth, Jefferson having been elected as chairman of the committee.

On July 4th there was great suspense throughout the nation. Many were adverse to severing the ties with the mother country; many feared the vengeance of the king and his armies; many battles had been fought already but no decisive victory had been won. Gloom and uncertainty, together with fear, cast a great shadow over the colonies. Each man in Congress Assembled realized with Patrick Henry it was either Liberty or Death.

The debate continued all morning. The old bellman stood by his rope in the State House in Philadelphia, waiting for the signal to ring out the news. The crowd of bystanders became discouraged. Some of them said: "They never will do it!" which was repeated by the bellman: "No, they never will!"

BUT INSIDE of that closed chamber were men wrestling with a mighty problem. Jefferson and the others had written into that Declaration the thoughts of the Gods. Noon came, and then one o'clock. No decision had yet come, for the executioner's sword dangled before their eyes. It was a moment of tenseness and great anxiety and not a few of those men feared that their lives would be the forfeit for their audacity.

In the midst of their debating, a fierce voice rang out!

The debaters stopped and turned to look upon a Stranger. Who was this man? Who had so suddenly appeared in their midst, to begin to transfix them with his oratory?

They had never seen him before. None knew when he had entered. But his tall stately form and pale face filled them with awe and his voice with admiration.

His voice ringing with a holy zeal, the Stranger stirred them to their very souls. After his rousing address, his closing words rang through the building—

"God has given America to be free!"

As the Stranger sank back into a chair exhausted, a wild enthusiasm broke forth. Name after name was placed upon the parchment. The Declaration of Independence was signed.

But where was the man who had precipitated the accomplishment of this immortal task, who had lifted for the moment the veil from the eyes of the assembly and revealed to them a part, at least, of the great purpose for which this nation was conceived?

He had disappeared! Nor was he ever seen again, nor his identity established!

THIS EPISODE parallels many of a similar kind recorded by ancient historians, attendant upon the founding of new nations. They are not coincidences. They only demonstrate that the wisdom of the ancient mysteries are still serving mankind as in Days of Old.

At two o'clock in the afternoon, when the bystanders and the bellman were thoroughly discouraged, the doors were flung open wide and the old bellman received the signal to ring the notes of freedom to the nation. The multitudes caught the signal and answered with shouts of joy.

Should we, especially in this Christmas season, doubt the identity of that Colonial Stranger?

The United States Seal-- a Christmas Prophecy . . .

By E. L. IRWIN



THE AVERAGE person does not know that the United States has two seals. Out of a thousand men in all walks of life—ministers, doctors, lawyers, educators, business men, and ordinary laymen who may be broached on the subject, scarcely one will be cognizant of this fact.

The average person sees the great American eagle—not the Soviet buzzard—with its wings outstretched, and he naturally thinks that our current seal was drawn from an inspiration when seeing this great bird in the natural majesty of its flight.

When the writer's attention was first directed to the fact that our nation does, in fact, have two seals—or two sides to its seal—I studied the meaning of the symbols on both. The mind of Spirit was undoubtedly operative when the great seals of the United States were designed. So I asked the question: Why did not the United States use the other seal, known as the Reverse Side—or the Great Spiritual Seal?

Much to my surprise an Inspirational Voice seemed to come apparently *from within myself* which answered in the Socratic fashion: "Why don't you study the Numerology of the Great Seal of the Eagle?"

Forthwith my Mortal Mind answered: "But I know nothing of Numerology as I have never given ten minutes thought to it in my life."

The Voice came back: "Is it too late then, for you to do it now?" And when I expressed a willingness to try, the Voice went on: "Count the numerals in the combined symbol itself—that is, each of the articles or objects in the symbol. Each of these numbers has a positive or spiritual significance, or a negative or evil influence, depending on the manner in which they are combined."

WITH this cue, I began to make an analysis of the different symbols combined in the seal, in the effort to determine the meanings therein. Let us analyze the Seal to get the symbols clear, so that they can be used in our counting process.

You will note that there are 19 roses in the circle around the star. The circle stands for hundreds, therefore this makes nineteen hundred. There are 18 feathers in the right wing of the eagle, and there are seventeen feathers in its left wing. There are sixteen feathers on the under side of each wing. There are 13 stars within the circle and these form a six-pointed star, known as the Flaming Star, or the Philosopher's Stone. There are 13 stripes in the flag on the eagle's breast. There are 13 leaves in the olive branch in its right talon and there are 12 feathers on the branch

There is also a sheaf of 13 arrows in its left talon. There are 9 feathers in the eagle's tail.

Now that we have these numbers, *we shall find that the destiny of the nation, and its epochal years, are listed prophetically*, although the Continental Fathers could hardly have known all of them, at the time.

IGNORING that period from 1600 to 1750, the following years are practically all of the combinations which can be drawn from these numbers, if one keeps in mind the spiritual numerical value, and keeps them segregated from the negative numerical value. The number of the years are as follows:

1755, 1768, 1775, 1776, 1777, 1782, 1791, 1806, 1809, 1813, 1816, 1818, 1823, 1826, 1831, 1835, 1839, 1843, 1845, 1852, 1861, 1865, 1871, 1874, 1882, 1891, 1897, 1898, 1906, 1909, 1913, 1916, 1917, 1918, 1922, 1924, 1926, 1927, 1928, 1929, 1931, 1932, 1933, 1934, 1935, 1936, 1939, 1941, 1944, 1945, 1948, 1953.

It requires only a glance at these dates to realize with what accuracy the great dates in American history have been thus allocated. In this table of numbers the circle stands for hundreds.

So the 16 feathers on the under side of either wing stand for 1600, the 17 feathers on the left wing stand for 1700, the 18 feathers on the right wing stand for 1800, the 19 rosettes in the circle stand for 1900. Since we are dealing principally with the events of the 20th century, there can be no particular purpose served in outlining years of history with which we are already acquainted. I shall note just a few of those of the 20th century.

Adding crosswise, 1909 numerologically resolves itself into a One, which has either a spiritual or negative influence. It was during that year that the United States began its industrial and financial system based on extensive expansion and the upbuilding of the great corporations as we now know them.

The year 1913 marked the incoming of a new political idea in control of the nation, not to mention the birth of the pernicious Federal Reserve System, and this number resolves itself into a Five, which is the number for expansion and contraction.

Events of recent history are more or less clear in the mind of the reader, so we need not take up space here to refer to them.

The numeral value of the year 1933 is a seven, and indicates man's spiritual awakening. We are beginning to see evidences of this awakening, which has been brought about by an intense suffering of our people, and aggravated by the increasing political domination of our country by aliens over the past three and one-half years. This awakening will be further enhanced and intensified during 1934, as this number resolves itself into an eight, which signifies the double cross, or the fully awakened spirit in man. In the negative

sense it will mean an over-burdened condition for material-minded man.

THE YEAR 1935 has a numerical value of nine. This has the same value as the year 1917 and seems to indicate that the nation will become dynamic in its thoughts and actions from the spiritual standpoint. We may well have a repetition of the scenes of 1917, notwithstanding the great number of meetings being held in this country in the surface interests of world peace.

The year 1936 might be called the Year of Destiny. Its numerical value is one, which is unity again, having been preceded by a year that was highly dynamic. The eagle will have been in many "battles" in the eighteen months since March 15, 1935, but on September 15-16, 1936, we shall see him triumphantly soaring.

The year 1944 will undoubtedly bring the same dynamics as 1935, as the value of this number is the nine again, but since war shall be no more it will express itself in great reforms in government, finance, and industrial reorganization.

The figure 1945 is obtained by a combination of the two sixteens and the thirteen stripes of the flag and means a Rebirth, for the numerical value of this number is one, and this is unity and a new beginning.

Notice in this connection that the year 1953 is the last date of prophecy in the Great Pyramid and indicates the establishment of the Universal Kingdom, and the 17 years from 1936 to 1953 is a period of house-cleaning for the nations.

When we refer again to the Seals, we find that the spiritual significance of this as applied to America is determined by only one possible combination of numbers, all of which represent spiritual values, as follows—

The 19 rosettes in the circle stand for 1900—the 13 stars, the 13 stripes in the flag, the 13 olive leaves, the 13 olive berries, and the single eye of the great eagle.

This year, 1953, the Great Pyramid says, will be the year of the inauguration of the "Great Spiritual Kingdom on Earth" after the seventeen-year period of house-cleaning is over, expressed in the symbol "The Nations in Judgment" in the King's Chamber.

THE second seal of the United States, or the Reverse Side, Prof. Charles Elliot Norton of Harvard University has stated—as I shall have occasion to quote him later: "... is apparently a meaningless Masonic symbol and is very difficult of treatment either by the pen or the literary artist." That may be true, but it holds a great message for the philosophical student of mystical and spiritual truth.

Both of these seals were designed by William Barton of England, in 1782. The eagle on the original drawing of the first, or Obverse Side, was a *Phoenix Bird*, and not an eagle at all, which was the sacred bird of the ancient mysteries. It was particularly known for its loyalty and devotion to its young, giving its life-blood by wounding its own breast that the young might feed from such blood.

The Reverse Side has another and deeper significance yet, for its story is written in the Cosmic Ritual, not understood by scientists or laymen, which I shall now try to make clear.

The central figure in this seal is a drawing of the Great

Pyramid—"the altar to the Lord in the land of Egypt and on the borders thereof." It is an attempt at an exact interpretation of the Great Pyramid of Gizeh inasmuch as this is the only pyramid that did not have its cap-stone fitted at the time of building.

The Roman numerals on the base give the year as 1776. The cap-stone suspended over this pyramid but not mitered into it, has within it "the Great All-Seeing Eye of Spirit." Over this on the upper circle are the words "Annuit Coeptis" which when translated are shown to mean "*He Has Prospered our Undertakings.*" The words on the lower circle, "Novus Ordo Seclorum" when translated mean "*a Mighty Order of the Ages is Born Anew.*"

WHEN I asked myself the question "Why was this Seal not used originally in place of the phoenix-bird plaque?" the Inner Voice apprised me sharply: "Because Destiny is not fulfilled." I responded: "How can I prove that the year-dates obtained from the numerology of the Obverse Seal are correct? I see that they correspond with the prophecies of the Pyramid as we know them today from the many unchallenged calculations of Prof. D. Davidson, but is there no further proof in the *Obverse Seal*? If that Great and Mighty Age were not born when the first Seal was adopted, how can I prove that the numerical significances of the year-dates are true by any secret knowledge involved in the second Seal? And when will that second Seal be used?"

The Voice came again: "Look at the numerical significance of the date on the *Obverse Seal*."

When the Roman letters had been translated into Arabic numerals, I found that 1776 added up to 21. Then I asked: "What does *that* mean?" The Voice came quickly: "A man is of age at 21, is he not?" I said: "Yes, but if we are to compare the nation to a man, what date then marked the event of 'his' birth?" The Voice came again: "You have an American History. Why not consult it?"

So I took down *Ridpath's History of the United States*. I found that the year 1755 was the year in which General Braddock landed at Hampton, Va. He marched his army overland, being joined at Fredericksburg, Va., by young Washington with his three hundred Colonials or Virginia Rangers.

The balance of this story is known to most people, how Braddock disregarded young Washington's advice as to methods of fighting the French and Indians and was killed. This seemed to be the first military engagement of consequence in which true Colonials, as such, were involved. I decided then that the year 1755 was a very good starting-point. The Voice spoke again:

"You should know that 22 is the Cosmic Cycle number. The *spiritual* numeral is 9."

With these two as cues, I multiplied these two numbers together, which gave me 198. Adding that number to 1755, which I accepted as the real birth of the nation, I got the year 1953.

This coincides with the highest spiritual combination of the numerals to be found on the present Seal, known as the Obverse Side. It also coincides with the last date of prophecy of the Great Pyramid.

The ancient mysticism was far from being dead at the time the United States of America was founded. The Hand

of the Mysteries controlled the establishment of the new government, for the signature of the Mysteries may still be seen on these Great Seals.

Careful analysis of the First Seal discloses a mass of mystic and Masonic symbols, chief among them the "bird"—which, if the eagle acceptance be taken, was declared by none other than Benjamin Franklin to be unworthy as an emblem for a great, powerful, and progressive people.

Here again only the student of symbolism can see through the subterfuge and recognize that the supposed American Eagle upon the First Seal is but the conventional phoenix bird, a fact plainly discernible from an examination of the original Seal.

In his sketch *The History of the Seal of the United States*, Gaillard Hunt unwittingly brings forth much material to substantiate the belief that the original Seal carried the phoenix bird on its Obverse Surface and the Great Pyramid of Gizeh on the Reverse Surface. In a colored sketch submitted as a design for the Great Seal by William Barton in 1782, *an actual phoenix bird appears sitting upon a nest of flames!* This in itself demonstrates a tendency toward the use of this emblematic bird.

If anyone doubts the presence of Mystic and Masonic influences at the time the Great Seal was designed, he should give due consideration to the comments of Prof. Charles Elliot Norton of Harvard University, who wrote concerning the Unfinished Pyramid and the All-Seeing Eye which adorned the Obverse Side of the Seal as follows—

"The device adopted by Congress is practically incapable of effective treatment. It can hardly, however artistically treated by the designer, look otherwise than a dull emblem of a Masonic fraternity."

As for the Obverse Side, he wrote: "The history of the Seal of the United States, the eagle of Napoleon and Cæsar, and the Zodiacial Eagle of Scorpio, are really phoenixes, for the latter bird and not the eagle is the symbol of spiritual victory and achievement. Masonry will be in a position to solve many of the secrets of its esoteric doctrine when it realizes that both its single and double headed eagles are in reality phoenixes, and that to all initiates and philosophers the phoenix is the symbol of the transmutation and regeneration of the creative energy—commonly called The Accomplishment of the Great Work. The double-headed phoenix is the prototype of an androgynous man, for according to the secret teachings there will come a time when the human body will have two spinal cords by means of which vibratory equilibrium will be maintained in the body."

"Not only were the founders of the United States government Masons, but they received aid from a secret and august body existing in the East, which helped them to establish this country for a peculiar and particular purpose known only to the initiated four. The Great Seal is the signature of this Exalted Body—unseen and for the most part unknown—and the unfinished pyramid on its Reverse Side is a trestle-board, setting forth symbolically the task to the

accomplishment of which the United States Government was dedicated from the day of its inception."

IT WILL be noted that 13 is the most outstanding number in the present or Obverse Side of the Seal of the United States, as this number is used five times. Therefore this number has a very significant bearing on the destiny of this nation.

Thirteen squared gives 169, and although English and Nordic navigators played around the coast of North America from the year 1001 A. D. to 1607 A. D. and many people came over on the various voyages between those years, they were absorbed, apparently, into the Indian races.

In 1607 the first permanent link between England and America was effected by the planting of the first settlement of consequence at Jamestown Island, Va.

Exactly 169 years from that date, which represents a cycle of the 13, the Declaration of Independence was signed at Carpenter's Hall, Philadelphia. Another cycle of the 13's, or another 169 years, will bring us to the year 1945, and we are advised in the Great Scripts of the Liberation that the Christ Democracy, the true beginnings of which were proclaimed in 1776, shall become a reality, and this seems to be proven mathematically by the history of past events in America!

IN 1953 the spiritual leadership of America will be recognized throughout the world, and then will the Great Seal with the Pyramid be brought into use as representing the Great Universal Kingdom of the Christ.

The words *Annuit Coeptis*, "He Has Prospered Our Undertakings" will have a vaster and deeper meaning. And the words *Novus Ordo Seclorum*, "A Mighty Order of the Ages is Born Anew," will usher in a great new age and a rebirth upon the American continent of the glorious Atlantis of old.

As Atlantis of old knew her gods and adored them, so shall we of this age know our Christ and love Him.

How imbecilically inane, therefore, to see in the present rise of evil and destructive forces a permanent condition under which America shall go down and perish. If the forefathers, adepts in mysticism and Inner Plane Sentiency, had the astuteness to discern the future glory and power of this nation to the present, is it not an insult to their transcendent intelligence to assume they could not also have foreseen and remarked upon the extinction of the United States by satanic Bolshevism—if it were to become an historical fact—and also symbolize such extinction?

But no such extinction is to come to pass. The Sons of America must go through a testing to show that they are worthy of the heritage bequeathed them by the fathers, but they will pass that testing and Great America shall take a new place among the nations, under the leadership of the One whose birthday this week we celebrate!



None but the Strong Can be Magnanimous . .



HERE is a cry going up and down the world for tolerance. Especially is it marked in this Christmas season when the watchword of the night is "Peace on earth, good will toward men."

But whence comes this emphasized plea for tolerance? Who are the pleaders and what especial thing has transpired that any appeal for tolerance should be paramount?

We are confronted in this Christmas season by a condition which has maintained at no other Christmas. Our beloved nation is assailed from within and without by foes who, if left to run their will, would bring about conditions which would make future Christmases mere remnants of mythology. Assailed in their strongholds, given resolute challenge, arrested in their depredations and exposed by scathing and irrefutable publicity, they raise the hue and cry in all quarters of the earth:

"Tolerance! Tolerance!"

Well might the Christmas reply be to them: "And what use do you make of tolerance when it is magnanimously accorded to you? What are you doing to cherish and promote Peace on earth, good will toward men? Christianity has given you not only the richness of society which we accuse you of exploiting to your profit, *it has given you the only real racial identity which you possess!* By what paradox of logic do you dare use its most sacred tenets to bring upon all peoples its consummate destruction?"

Is it not the cry of the miscreant, found out in his depredations, that at present cries: "Tolerance! Tolerance?"

THERE is a Christ whom the world forgets in this Christmas season—the Christ of *strength*, the Christ who provided himself with a scourge of cords, went into the Temple single-handed and committed a riot as he drove the usurers into the streets. There is the Christ who cried: "Woe unto you, scribes and pharisees, hypocrites, for ye compass land and sea to make one proselyte and when he is made, ye make him twofold more the child of hell than yourselves!" There is the Christ who stood up to the elders of the Sanhedrin and declared with flashing eye: "Ye are of your father, the devil, and the lusts of your father ye will do: he was a murderer from the beginning and abode not in the truth because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar and the father of it!"

With this Christian nation everywhere being dragged down to ruin by those who use the camouflaging cry: "Tolerance! Tolerance!" people forget the Christ who assailed the bankers in the Temple, they ignore the Christ who uttered libel after libel against the dominating hierarchy of His day.

They set up instead a quasi-feminine man of straw who they claim preached the gospel of: "No matter what crimes are committed against you and your loved ones, *do nothing about it, but let crime have its way even to your moral and physical extinction!*"

The Christ who castigated so virilely the scribes and pharisees could not have condoned non-resistance to crime and nefarious social exploitations, else there could have been no logic in His castigation of the Scribes and Pharisees Himself.

Certainly He would not make a gesture in His own right that negated the sense of what He was striving to preach to His followers. That would not only have been hypocrisy; it would have been idiocy, since even His current generation would have perceived the inconsistency and discredited Him.

It was because His logic, both of tongue and act, was so fearfully consistent, that they had to crucify Him to get rid of Him!

NO ONE is being intolerant today because of anybody's race or religion. It is not intolerance of race or religion that is making the miscreants of the world's countries squeal "*Tolerance! Tolerance!*" It is intolerance toward mischievous, distressful, or ruinous acts committed either in the name of race or religion, or by those who as individuals or cliques are identified by their race or religion, that the modern world has a grim purpose on its way to execution.

Even the Christ of Calvary would have no tolerance against knaves because of their knavery. He had pity on the thieves beside Him because they had so fearfully misused their mortal opportunities, not because they were thieves. If He had shown pity toward the two thieves because they were thieves and arrived at execution, He would thereby in that final instant have negated and reversed His whole life's philosophy.

These are things to dwell upon!

STRONG men know the difference between right and wrong, and no amount of sniveling sentimentality fools them—when it is employed to screen predatory acts, or lecherous policies. The times, by their very eschewments, are calling forth Strong Men. They revere, adulate, and follow a Christ who *was*, and *is*, a Strong Man. Tolerance always indicates some sort of compromise. Compromise, to be just, can only maintain between forces of opposing strength. But where a compromise is introduced that temporizes with iniquitous acts, whether committed by the individual or by a race, then the tolerance is only a giving 'way and a lying down weakly before intimidation.

Strong men have no patience with that sort of tolerance, with that type of compromise.

Even magnanimity is blemished if it seeks to tolerate or

acquiesce before the snivels of the secretly conniving, when within their own closets they laugh at the magnanimous for being weaklings, for being fooled.

INSTEAD of filling the pages of this journal for this issue with holiday platitudes, two subjects of national *motif* have been introduced—the conditions under which the Declaration of Independence were signed, and the mystic significances, spiritually, of the Great Seals of the United States. They may seem at first incongruous, more fitting for the first issue of July than the last issue of December. But it is Liberation's contention that on the day of the Christ's commemoration, we should bring to the fore *more than at any other time* the Christian influences which in the past have helped most to make this nation great, so that there is a nation to observe Christmas at all.

When this nation can subconsciously associate Christmas and July 4th as having a common significance in the social well-being, one interdependent on the other and springing from the same celestial source, we shall not only have a truly Christian nation but we shall be national in the most sacred aspects of our Christianity.

Christmas and Independence Day have been irrevocably married holidays for this country ever since it was founded, else Washington on his knees at Valley Forge was a sniveling sentimentalist caught in a moment of maudlin uncertainty.

They are the polarity-exponents of the nation's spirituality.

THIS Republic was not set up by brigands or barons, it did not spring from the need of tyrants to preserve their powers through despotic bureaucracies. It came into being at the behest of Strong Men, providing an arena of opportunity wherein human souls should work out the Divine Initiative within themselves, unfettered and unhampered by the mortal ukases of handicapping bigotries.

But to say that it is contradicting the principles on which it was founded, and refuting the policies for which it was begun, when it will not permit foreign cartels and racial megalomaniacs to worm into its free institutions and seize and shape them to their own designs—is to utter a type of civic blasphemy.

This Treasure-Continent of Personal Opportunity was not created to be exploited by foreign conspirators in the name of liberty, or under the mantle of "personal freedom."

Neither the forefathers nor their posterity ever invited the world of the "oppressed" to come to these shores and bring their reflexes of oppression with them, until they cannot be happy or satisfied until they in turn have oppressed those who gave them escape from their former oppression.

To say that the determination to preserve this country in the purity of its original intent as to institutions, is to work an oppression against race or religious liberty when those of a peculiar race or religion would seek to defect, subvert or overthrow this nation economically or politically, is to bedevil the sainted.

Race or religion have nothing to do

with it excepting that in cases they identify those who would perform the lechery, or encourage by their tenets a vindictiveness at freedom.

A great statesman has told us that this country cannot exist half slave and half free.

Making slaves of freemen, that the slaves of other lands may come here and reverse their former positions, is an abomination unto the forefathers' God.

Panegyrics or no, *we will not permit it!*

And Christmas is the one time in the whole year in which to acclaim it loudest, because it is what Christmas stands for in the life of the nation that we acclaim it at all.

A NEW YEAR opens shortly—a year not to be as other years of our splendid history—a year in which those who for three generations have violated the hospitality they have found here in such an increasing program that the very nation is imperiled, are to summon the final iota of their strength to destroy the *motif* of the nation which Christmas commemorates.

By the time another Christmas has rolled around, the shape of our institutions may be remolded—for the better or for the worse, according as men remember to link the gentleness of Christmas with the sacred patriotism of July the 4.

America stands on the brink of a chasm. The cry of "Tolerance! Tolerance!" comes from throats that would cry "Crucify Him! Crucify Him!" if they had the numbers to inflict the barbarity.

The Russian Empire—in which no Spirit of Christmas is being celebrated this year—is a ghastly spectre of what America would be if we allowed our tolerance to degenerate to weakness.

Only the Strong can be truly magnanimous!

A people who in weakness compromise with the forces of destruction, submit to evil, and who suffer in their lives, their dignities, and their fortunes, saying: "Thus are we showing ourselves to be true Christians!" deserve nothing but contempt.

At least Christ Himself was none of these. *Where do they get their authority for their spinelessness?*

When Christ adjured: "See that ye overcome evil with good," He implied that those who see to the overcoming had the power, strength, and opportunity to so exercise and express themselves.

Which is the True Christian Way: to say to the thug who holds a gun at your head, "Here is my wallet, come around and see me again sometime when I have another wallet and it is fatter," or to show one's strength, drag the thug before a magistrate, and when the moment for sentence arrives, say to the judge: "I recommend mercy—that he be committed to an institution where he will be taught better manners and graduate into a finer sense of ethics—in short, become a sane and worthy citizen?"

The first is the "tolerance," the "non-resistance" of the spineless victim which is neither tolerance nor non-resistance at all, merely moral nincompoopery. The second is the sane compassionate mercy of the

(Continued on page 11)





The Liberation Scribe

Edited by
Robert C. Summerville

Dear Friends, at Christmas . . .

NATIONAL HEADQUARTERS extends a most profound, grateful and cordial appreciation for the many favors, gifts, and sacrifices which have been made, allowing this work to carry on.

Indeed, to be in this work entails sacrifice and those who are in it most, know this most deeply. The point to be made is not that we as a group are grateful. It is only the Cause which counts, born out of a hundred thousand souls, deadly in earnest.

We are all facing in the same direction. Let us extend our prayers of gratitude to the Christ!

BUT IT is right that the world should know a little of the sacrifices which have been made in order to carry on. The work is constantly pyramiding faster than a Headquarters Personnel may expand to take care of it. Night after night executives and office

workers come back to work until ten, eleven, and after twelve o'clock. In other institutions it would be slave labor. Here it is utterly spontaneous and voluntary. There is a great job to be done. The issues are clearly seen. There is nothing to do but fulfill them! And into the bodies, and hearts and minds of those who see this clearly, there is no satiety, no dulling fatigue . . . and no desire for reward!

Perhaps it is because of the totality of this consecration that there flows a kindred support from the field. Rather, Headquarters is *living, vital, flexible*, constantly on the crest of the wave in one of the most mobile campaigns which the Age has to offer. It is not proper to say that it receives support. *It is a channel—the hub of a great wheel—the clear window of a hundred thousand hearts unto effective action.* We must not put the cart before the horse. Headquarters is but an instrument of Destiny, and YOU are that Destiny.

What a Silver Shirt Means by "Worship of Christ" . . .

AT CHRISTMAS TIME, when we naturally relax from the rigorous practicality required in a world which is the survival of the fittest, we long to penetrate more deeply to the Cause behind causes making us what we are in this transient struggle of mortality.

The writer shies from the abstract. That is not of value which is not of utility in the problem at hand, joined in the living, moving, breathing, reality of life as it is.

It is the orthodox who delight in stating the abstract. It is to dogmatize. Reality speaks in definite particulars of event and circumstance, and, for those with understanding, so has the World of Soul meaning and utility in the sight of God.

So let us have these words a silent understanding for those in whom they find a response, and go from them, in helping the weak, comforting the grief-stricken, sharing our bounty with the impoverished, and striking out as warriors of the Christ to remove the evils at the root of social injustice. Christmas, then, will have meaning. That which prompted us will no longer be abstract, but vital and real.

THE MOST ancient manuscripts speak of the Christ as the "Twain-in-One." Whence came this magnificent conception? Were the ancients fully acquainted with the laws of polarity operating with mathematical perfection from the far-flung nebula to the

tiniest swirling electron, fierce in its passionate energy?

All of the physical universe divides itself into opposites. What is the deepest mystery? Why I, a male—you, a female? Why sleep-time and daytime, summer and winter, heat and cold? Why deathtime and lifetime and the eternal flux of *Being* from the here to the there through all creation?

All has but a single meaning, and the essence of the word Christ, contains it all!

FIRST, there is but one substance throughout the universe. That substance is God, as I am God and you are God—only, we don't know it as yet. All is of mystery to materialistic Judaized science. An electron is conjectured. Light is unfathomed. Yet all the universe is composed of the one substance. If there were anything separate it would be utterly outside this universe, and we could not know it. *Everything which is, is of everything else which is.*

Matter, Light and Mind are synonymous, even as the ancient mystery schools spoke of the Language of Light, meaning the Cosmic Consciousness which entered intimately into the souls of all things, unto Light, unto God!

See you the meaning of *Fiat Lux!*

BUT FOR there to be light there must be those who may perceive. There must be

the You and the I, the male and the female—differentiation that may perceive its other half—an illusory half in the one substance.

And this is conjoined in the full-hearted meaning of Brotherhood.

But I cannot see you when you have entered into me. I would not know that you are or I am. We must know our Oneness through apparent separateness and like God be ONE with the universe!

All of matter is divided into opposites, positive and negative. Two forces hold the swirling electron in its passionate orbit. The centripetal pulls it to the center, the centrifugal pushes it to the periphery of its atom. So, too, is the earth held in its inflexible race around the sun, where the two opposing forces meet and become as one, in Light. Flawless, inexorable, is the balance between male and female throughout all of nature.

We speak of electricity and know magnetism as its counter force. Our chemistry reveals the laws of attraction and repulsion, genero-action and radio-action, expansion and contraction, integration and disintegration, alkali and acid.

ALL THE substance in the universe divides itself according to the spectrum into about seven thousand lines of light. It is the language of God as meaningless to mortal men as Hebrew is to the Gentile.

When man learns to think in Light he will be as the Son of God, and know himself as One with God. He will create in his own authority, expressing his thinking in Light. He will know his Omnipotence, Omniscience and Omnipresence.

He will transcend the limitations of place and position, of Time and of Space, realizing in dimensionless Cause the One which he is in the rolling hills and the sands of the sea, the clouds and stars, the violet blooming in the meadow, as well as in the ecstasy and exaltation of Creation which is Genius!

IS MAN so blind that he forever fails to heed the lesson? What is Love but a Communion with the Soul of the thing or the person whom we perceive; a rapport, a harmony and an at-One-ment which is the basis of all true psychism? What is Love but the force flowing between opposites, filled with dramatic, exhilarating meaning, leading to that union which is the annihilation of Time and Space. What true lover does not know the meaning of Eternity, whether it be his mate, the soul of his people, or in the ascending scale, unto his bride-groom-ship with God, in the marriage in Heaven?

In ecstasy there is no thought of Past and Future. Ecstasy is the product of Oneness with God wherein there is no time. It is the quality of genius, the product of creative imagination, bringing forth Light from the inexhaustible and timeless treasure-house of that matrix which is the Soul.

BUT IN all the gamut of opposites, male and female, so that God, being both may perceive Himself, there is none so all-embracing, or so filled with meaning as the two aspects of the One Dimension—namely, Time and Space.

The great mathematicians and physicists such as Millikin, Eddington and Sir James Jeans are quick to tell us that we cannot know Reality because consciousness—mortal, objective, brain consciousness—automatically divides existence into the two factors of Time and Space. Mathematics prove it.

Time is energy, force, movement in its all-inclusive sense. Space is the objectification of this movement in form—the image of idea. Time and Space are the Will of God and herein we have the Trinity. Male and Female in perfectly balanced union, merging thereby with the universe, are God!

In pure concept, Woman is the receptive, intuitional-mental, balance of the same force which in the Man is positive, dynamic, and giving. One is helpless without the other. In the union of these two does life find meaning.

But we are clothed in mortality, and to us does apply:

*"There is no separate life
Distinctive from thine own,
Save as the thoughts of mind
Are separate from their fount
Of wisdom-working Love."*

SO DO WE CRY: "Fiat Lux—Let their be union! Let there be Light! Let there by Brotherhood, Peace on Earth and Good Will toward Men!"

But we also raise the banner of righteousness, and with Jesus, have the stamina, the courage, the divine endurance to enact our knowledge. We also cry: "There is no greater defilement than that separateness leading unto annihilation. There is no greater sin than the creed of Satan preaching sex instead of the union of Souls, leading unto the abomination of desolation! There is no greater misery than a world wherein Mind is separated from its meaning in Love, building the chaos of Soullessness, in that it knoweth not God. Judas crucifies the 'Twain-in-One' and he shall be chained!"

Let him who readeth, understand, and understanding pray, and having prayed, find the fulfillment of that prayer in action.

The meaning of Jesus Christ is found in the union of Prayer and Action! So do we celebrate this Holy Mass for Christ's sake!

None but the Strong Can be Magnanimous!

(Continued from page 9)

Strong Conqueror of wrong who can afford to be magnanimous to the morally weak, and help him!

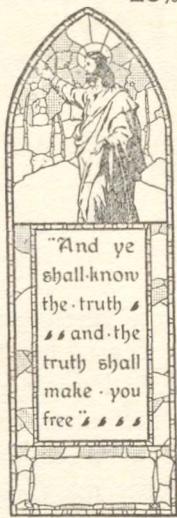
In exactly that position are the Christians of America at this moment, regarding the conspirators, pillagers and thugs who would seize not only the nation's wallet, but ravish her as well.

Let us have no cry of "Peace on earth, Good-will to Scoundrels!" in this season, merely because the scoundrels happen to be two-legged men and dwell among us.

Let us think of Christmas in terms of our nation's honor and high welfare, because if we do not, all Christmasses everywhere henceforth may become but a memory!

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LET National Headquarters share in the giving! In the Spirit of the real Christmas, GHQ wishes to share in your own generosity. To do this, a reduction of one-fifth is offered on the following literature, until the birth of the New Year.

We pray this Christmastide that we may fittingly emulate that Greatness of Love, which is the living reality of our Elder Brother. He has taught us that Love speaks in practical utility, meeting the real issues facing mankind. At His behest, we awaken our friends! We bring them a loftier vision, lifting them out of the morass of helplessness. We remember, also, that when Jesus proclaimed the Truth, He was valiant!

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"Preach and Show Yourselves"



M

Y DEARLY BELOVED: It cometh to me that there are those mortals who say: Lo, Christmas is at hand, the birthday of Him who was born in a Manger is revered, we do raise our hearts and rejoice, for unto us hath come One who raiseth and anointeth the goodly of all ages.

2 I say, my beloved, that those who are of me, keep the Christmas ever in their hearts; and yet I say more;

3 I tell you there cometh presently

a host to battle, they do righteousness for the sake of righteousness, they look and perceive that the world hath affliction, they raise a mighty arm and wield a mighty scepter;

4 To these do I address myself: harken to my speech, beloved of all ages who have followed in my footsteps where the march of feet was bitter!

5 It hath come to me that ye labor long and are kind, ye toil consummately and are famished, ye raise a mighty shout of battle and are met by the cohorts who distinguish not themselves by forebearance, nay, not by long-suffering, for it existeth not in them.

6 I say ye are blessed; I say ye know not the battle nor its fortunes until they be won; I say ye perceive not the scepter until ye do wield it.

7 Ye are as the ravens who come upon humanity famishing and drop manna upon it, ye are as the Chosen who do good to their enemies, though their enemies perceive it not.

8 Rest in me, beloved: know my affliction and partake of my joy; I would speak thus of Christmas and the joys of my birthright.

9 Always was it said that he who cometh to his long home findeth joy in the coming; always was it proclaimed that he who cometh to a goodly reward, knoweth his blessing in that he hath received it.

10 I tell you there flocketh to the Banner of the Righteous a Goodly Company, mighty in its numbers, who look upon the works of evil and perceive that they are lustful.

11 It sayeth amongst itself: We toil not, neither do we spin, we wager not, yet are we rewarded with a gaining, we do a mighty conflict as Soldiers of the Chosen and the rankings of the adversary understand it not;

12 Lo, we are protected when the evil day cometh, lo we are lifted when the transcendent tell us, lo we approach a goodly vine and fig-tree and it provideth us with shade, yea verily with fruitage,

13 We do raise a song and are met by an anthem, we do lift a clarion and are met by a tocsin, we march and we preach,

Q

OUT of the vastness of Cosmos the Psychic Antennae tunes in on a Voice. If the Word was made flesh and spake once to men, how much stronger may be its pronouncements when the handicaps of the flesh are perished? If we cannot believe this, to Whom or What shall we look for authority of commitments like the following?

and verily an audience showeth itself that hath not been gathered by the utterings of Mammon.

13 Preach and show yourselves, ye cohorts of the righteous! arise and acclaim yourselves, ye sons of benefaction! I say it shall come to you, seven times seven, that a blithesome mantle falleth on your shoulders; ye shall be saved when the slovenly stumble, ye shall be rewarded when the lecherous famish.

14 Is it not enough that up through long ages the righteous have disclosed themselves? is it not potent that up through time's corridors have blundered the feet that have tripped upon time's staircase? and have ye not raised them? have ye not brought ennoblement to those who did beggar?

15 I say, be cast upward, ye daughters of radiance! I say, be omnipotent, ye sons of my bosom!

16 There ariseth a goodly host that rebuketh the scornful, there lifteth a mighty tocsin that ringeth through the ages: *The Son of Man is born anew in each lowly heart when it proclaimeth the Doctrine of Love Triumphant*, the Mother of the Manger lifteth her face and knoweth her errand when the Star of the Circumspect shineth not on new evils but rebuketh Mammon's lecheries as they clamor for expressings.

17 Verily I come among you presently, but have I ever been far from you? I do tread among you with the Morrow that Cometh, but have I ever been walking elsewhere?

18 Keep ye my mission among those who suffer, lift the afflicted though they perceive not in their ignorance the cause of their distresses.

19 For such things are noble, such things are of good report, such things manifest the divinity in man and give him an amulet to walk among robbers.

20 I perceive ye are beholden to armies of the wayward; ye do walk among thieves and beg of them sustenance; ever and anon ye do cry to the Mighty, "Deliver us from evil men who take away our birthrights!"

21 Ye are mighty men of mighty mettle, but ye qualify not yourselves for contest when ye say: It is meet for us to be contrite in action for otherwise the enemy pursueth us to trampings.

22 I say the enemy pursueth you not, excepting as ye will it.

23 Arise and overcome him though your strength hath forsaken you, for in the last days it shall come upon you that your true strength was hidden, yea it was secreted in the essence of your Godhood, yet it shone as a beacon when your dangers dared, called it

PEACE.